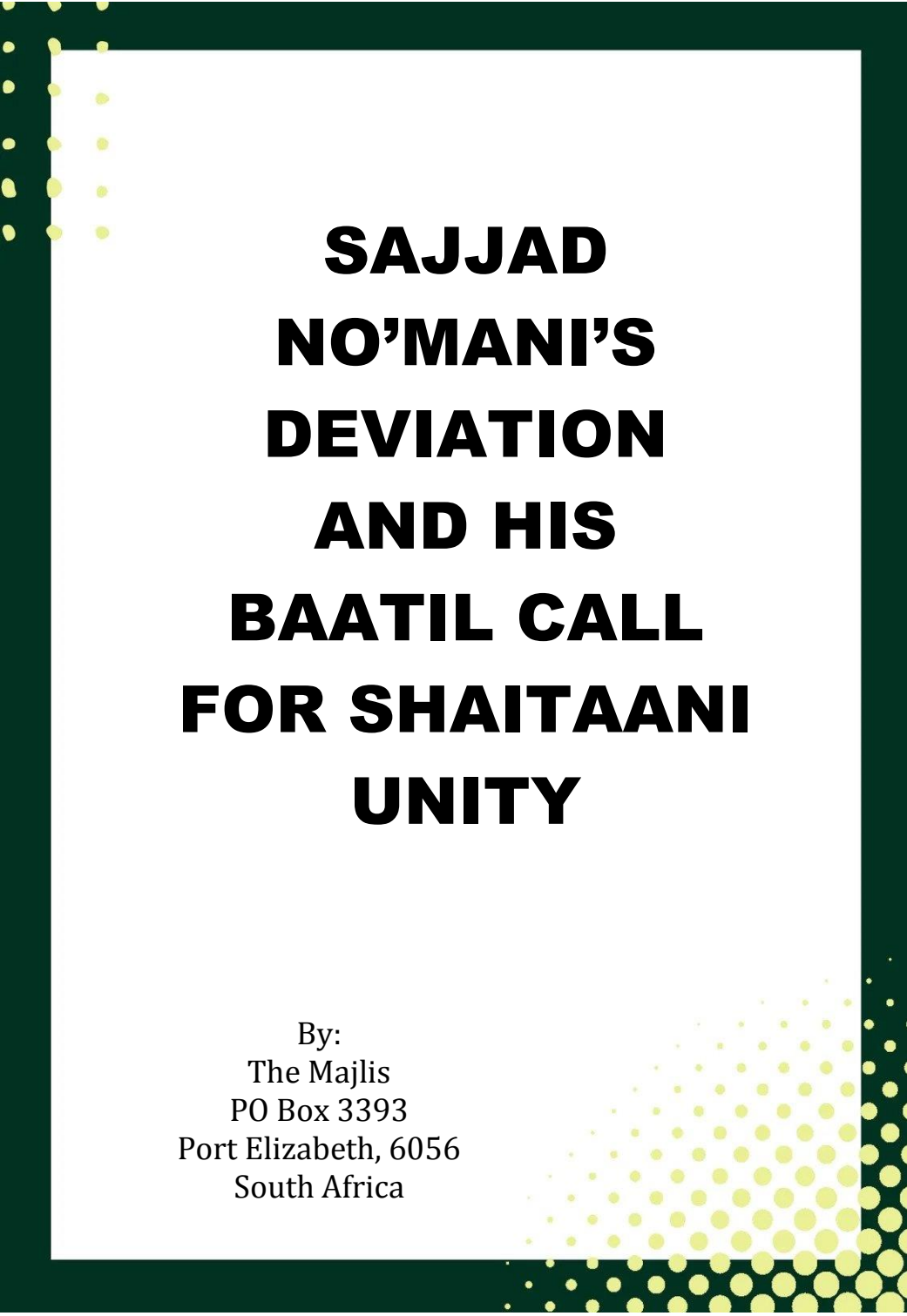
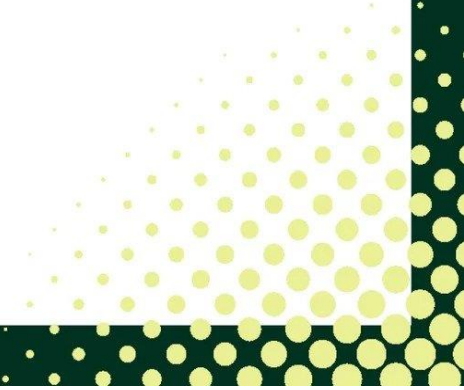




SAJJAD NO'MANI'S DEVIATION AND HIS BAATIL CALL FOR SHAITAANI UNITY

By:
The Majlis
PO Box 3393
Port Elizabeth, 6056
South Africa



SAJJAAD NO'MAANI IS A DEVIATE IN THE LEAGUE OF SHAYAATEENUL INS

QUESTION

Please advise if it is permissible to attend the Bukhari Jalsah of Newcastle Darul Uloom and the Jamiat Fordsburg jalsah where Moulana Sajjad No'mani will be one of the guest-speakers? Many of us who are aware of Moulana No'mani's video and internet appearances and lack of purdah observance cannot understand that Darul Ulooms are calling him to participate in their Bukhari jalsahs. He is like a celebrity or icon in India.

Two years ago, he addressed women at the Shaheen Bagh Protest. He could see the women and the women could see him. More like a politician or government type scholar. I just now found a video on the internet where thousands of women participated in one of his lectures. It was on 8 or 9th November 2022 at the Metro Classic Garden, Aramghar. There were huge TV screens in front - a few to cater for the huge crowd of women - and one TV screen for the men. The men and women were seated separately with a screen, but the most ajeeb part is that Sajjad No'mani was sitting in the women's section in full view of the women. Even the women were videoed - most in Niqaab. (The screen and the niqaabs were monstrous deceptions to fool only morons whose attachment to Islam is extremely slack – The Majlis)

Sajjad No'mani has alot of pictures and videos on the internet. He is a member of the Working Executive Committee All India Muslim Personal Law Board.

Tomorrow - Saturday, he is rendering the Bukhari Khatam at Darul Uloom Newcastle according to their poster advertising their stupid 50th anniversary.

ANSWER, COMMENT AND THE RULING OF THE SHARIAH

Many issues are recognized from their signs. For example, Qiyaamah has signs; a Munaafiq has signs. It is mentioned in the Hadith that the signs of a Munaafiq is that he lies when he speaks. Smoke is the sign of a fire. What is the signs of a deviate? In our age the sure signs of a deviate who misleads Muslims is his appearance on the porno-media such as Youtube, Instagram, etc. Another sign is that he advertises himself by means of video, and is fond of addressing female audiences where women with prostitute tendencies abound in mock purdah as described in the aforementioned question.

This is the simplest way for recognizing if a maulana is a deviate or a Man of the Haqq. Sajjaad No'maani, Taqi Sahib, Reverend Bham, mufti Mickey Mouse Menk, Solomon Moolla, and numerous others parading as 'ulama' are all deviates regardless of the molvi being a grand mufti or a shaikhul hadith and the like. Far from

being a Man of the Haqq, he is an agent of Iblees, hence his nafs constrains him to display his snout and to advertise himself by means of the porno-media and haraam video, etc. Sajjaad No'mani falls in this category, i.e. he is a deviate, an agent of Iblees who uses even his own daughters to make an exhibition of themselves on these haraam porno-media platforms.

Recently, Sajjaad No'mani disgorged some baseless and devious statements – canards – in one of his talks in South Africa. A translation of his talk has been provided for us to comment. In his talk, the fellow said:

“Is this religious division, condemnation and infighting... Sahaabah had major differences on major issues, but it never led to disunity in the ranks of the Sahaabah.” (This is manifestly baseless and false!-The Majlis)

This chap should refrain from introducing the Sahaabah in the scenarios of disunity prevailing currently in the ranks of Muslims, especially between the Ulama-e-Haqq and the ulama-e-soo' who are the agents of Iblees. As for the Sahaabah, No'mani appears to be ignorant of the facts. The greatest disunity in the Ummah initiated during the era of the Sahaabah, and in their ranks, and this was predicted by Rasulullah (Sallallahu alayhi wasallam). But it is improper, highly improper, for Muslims to sit in judgment over the Sahaabah. The affairs, disunity and internecine fighting and wars of the Sahaabah must be assigned to Allah Ta'ala. It is not

permissible for the Ummah to make a public issue of the differences of the noble Sahaabah which had culminated in the Battles of Jamal and Siffeen. We as members of the Ummah of Rasulullah (Sallallahu alayhi wasallam) are under divine obligation to love and honour all the Sahaabah. *Hufaalah and Ghutha* such as this No'mani scoundrel, are satanically mismanipulating the issues of the Sahaabah to provide cover for their haraam practices for which they (these *Hufaalah and Ghutha*) are desperately and abortively struggling to procure accommodation in the Shariah.

Noma'ni's claim of the absence of disunity in the ranks of the Sahaabah is unfounded and based on his ignorance. However, we must believe that despite the mutual differences and disunity in the ranks of the Sahaabah which had led to wars among them, they all were on the Haqq. And, the matter should be left to rest there. The differences and disunity which prevail currently in the ranks of Muslims must not lead to dragging the Sahaabah into the picture to vindicate any side's stance as the deviates are doing.

Commenting on the disunity in the ranks of the Ulama of this age, No'mani said: *"This disunity is the result of lack of good qualities, and the presence of evil qualities towards people.... So if good qualities come in, and these evil qualities are removed, then unity will never be affected in the community despite innumerable differences of opinion that we may hold....absence of unity is an alarm bell.*

....Difference of opinion, this is something there's a lot of scope and latitude for that in Islam."

This is a monumental LIE. There is absolutely no scope and no latitude for the evil practices and corrupt beliefs of the League of Iblees of which Sajjad No'mani is a leading member.

While the Ulama-e-Haqq accept and agree that there is scope and latitude for differences of opinion, we vigorously differ regarding the applicability of the 'scope and latitude'. Only such difference is valid in Islam, which does not mutilate the *Ahkaam* of the Shariah. Only such difference is valid which is based on the principles of the Shariah, and which does not seek to legalize or halaalize haraam. A difference which leads to the cancellation of a Shar'i hukm is pure satanism. For example, some miserable deviate followers of Iblees have suspended Jumua Salaat; they called for the shutting of the Musajid and they have done their best to change and cancel many rules and laws of Islam. Those Ulama who differed with them and outlawed these followers of Iblees such as Reverend Bham, Taha Karaan, Menk and the rest of the mob of the progeny of Iblees, had in reality performed an act of Ibaadat of the highest merit by creating a DISUNITY loved by Allah Azza Wa Jal. The type of Disunity stemming from the proclamation of the Haqq is laudable and has Qur'aanic and Sunnah backing. In fact, it is Waajib to create such Disunity in this dunya which is the arena of conflict decreed by Allah Azza Wa Jal. This is not Jannat. It is

the arena where opposing forces are divinely pitted against one another. It is the abode in which *Qitaal alal Haqq* is beloved to Allah Ta'ala.

The Disunity advocated by the Ulama-e-Haqq is like the disunity which Rasulullah (Sallallahu alayhi wasallam) created with the Mushrikeen. Thus, Disunity for the sake of defending the Shariah is a noble act of Ibaadat which is Waajib.

Performing mock 'janazah namaaz for an atheist is not a valid difference of opinion. Halaalizing haraam pictures is not a valid difference of opinion. Closing the Musajjid and suspending Jum'ah are never valid differences of opinion which could be brought within the purview of the scope and latitude provided by the Shariah for differences. Introducing devil's distance in the Salaat sufoof is not a valid difference. The fight with the devils is on issues which are explicitly haraam, fisq, fujoor and kufr. Our differences with the progeny of Iblees do not pertain to abstract issues – to conjecture – to issues for which there is scope of accommodation in the Shariah.

Th difference of the Fuqaha NEVER resulted in mutilation of the Shariah. Their differences were all based on solid *dalaail* of the Qur'aan and Sunnah, which did not lead to abolition of Salaat and the cancellation of Shar'i Ahkaam transmitted to us down the centuries by means of reliable and authentic narration (Naql). On the contrary, the differences of the Fuqaha solidified the Shariah. Their differences did not dig up the foundations

of the Deen. Their differences did not spawn a kufr renaissance of the Christians of the middle ages which obliterated every vestige of the Shariats of Nabi Musaa (Alayhis salam) and Nabi Isaa (Alayhis salaam). While their differences were for the Deen, the satanic differences of today's mob of scoundrel molvis and sheikhs are for solidifying *shaitaaniyat*.

The differences currently existing in the ranks of molvis and sheikhs pertain to Imaan and KUFR. There are the agents of Iblees who halaalize carrion, riba, pictures, fisq and fujoor in general. Then these juhala and *ghutha* satanically attempt to bring their halaalization of haraam within the scope of valid difference of opinion. Men of intelligence cannot be duped by the stupid, humbug arguments of the likes of deviates such as No'mani.

Morons seek to vindicate their stupidities with the differences of the Fuqaha. There is absolutely no basis in Islam for the fisq, fujoor and kufr which Reverend Bham, Taqi Sahib, Menk, No'mani and the rest of the clique of moron molvis and sheikhs are laboriously striving to introduce in the Ummah. This dunya is the arena for conflict – conflict between vice and virtue, conflict between Haqq and Baatil. And, the Founder of Disunity was Rasulullah (Sallallahu alayhi wasallam). Thus one of the designations of the Qur'aan Majeed is *Al-Furqaan*. The Qur'aan is the Splitter and the creator of difference and disunity between Haqq and Baatil. The Qur'aan explicitly and emphatically names the two groups of Haqq and Baatil. They are the Mu'mineen and the

Kaafireen. Therefore, those who seek to tamper with the Shariah – that is the Shariah as it has reached us from Khairul Quroon – will be nailed and excommunicated from the Pale of Islam. Such disunity is commendable and laudable. It is a great act of Ibaadat for the sake of the Deen of Allah Ta'ala. Its foundational pillar is *Bughz fillaah* (*Hatred for Allah's Sake*) which is Waajib and a moral act of Ibaadat of the highest merit. The deviate No'mani has attempted to mislead Muslims into the satanism of believing that *Bughz fillaah* is an evil quality whereas Allah Ta'ala in His Kalaam with Nabi Musaa (Alayhis salaam) said that this Act is superior to all other acts of Ibaadat.

Deviate Sajjad No'mani and other *shayaateenul ins* (*human devils*) specimens of similar ilk and hue, inspired by their tutor, Iblees-in-Chief, are deceptively proffering the differences of the Fuqaha and of the Sahaabah as a subterfuge and a cover to hoodwink the *awaamun naas* (laiety/masses) and even moron molvis bereft of solid *Ilm*. The satanic agenda is to peddle the kufr idea that their practices of fisq, fujoor, bid'ah and kufr come within the purview of the valid differences of the Fuqaha about which Rasulullah (Sallallahu alayhi wasallam) said: “*The Ikhtilaaf (differences) of my Ummah are a Rahmat (blessing).*”

But the moral filth and emasculation of the Aqaaid which come in the wake of halaalization of haraam of these scoundrels NEVER will ever find accommodation in the concept of *Ikhtilaaf* sanctioned by Rasulullah (Sallallahu

alayhi wasallam) in the same way as the shirk of the mushrikeen of Makkah could not gain acceptance in the concept of Tauheed propagated by our Nabi (Sallallahu alayhi wasallam).

No'mani and all the other human devils who portray their ugly snouts on the porn-media such as youtube, etc., exhibit tendencies of atheism. Despite their verbal proclamation of the belief of Allah Ta'ala being *Haazir-Naazir* and despite saying that there are two Guarding Angels with every person, they display blithe disregard for the Ahkaam of the Shariah. They sin left, right and centre most flagrantly, which all proves that their hearts are bereft of Imaan, bringing them within the scope of the Hadith:

“An age will dawn when the people will gather in their Musaqjid and perform Salaat whilst not a single one will be a Mu'min.”

Elaborating on the Qur'aanic concept of Unity and Disunity, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

When the state of affairs transgresses the limits of the Shariah, the consequence is *fasaad*. *Fasaad* is not restricted to disunity. Even in unity there can be *fasaad*. Such a unity is despicable. One of the titles of the Qur'aan is *Furqaan* (The Splitter/The Divider). Thus, the Qur'aan does not always unite. It sometimes disunites.

The command is to join those who are on the Haqq, and to disunite from those who are on Baatil.

A disunity which is harmful for the Deen is detestable. However, if it is beneficial for the Deen then it is not detestable. (On the contrary it will be praiseworthy). Such (praiseworthy) disunity is that which Hadhrat Ibraaheem (Alayhis salaam) had adopted. In opposition to Hadhrat Ibraaheem (Alayhis salaam) the kuffaar had perfect unity. But their unity was never praiseworthy. In fact, Hadhrat Ibraaheem (Alayhis salaam) had uprooted and eliminated the very foundation of such unity. It was a unity in opposition to the Haqq.

Elaborating further on the meritorious Disunity stemming from the Amr Bil Ma'roof of the Ulama-e-Haqq, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

UNITY WITH BAATIL IS NOT PERMISSIBLE

**Ḥaẓrat Maulānā Ashraf ‘Alī al-Thānwī Raḥmatullāhi
‘Alayh writes:**

***Not every form of Unity is Praiseworthy and not every
form of Disunity is Disparaged/Condemned***

Understand properly that unity is only needed and deemed praiseworthy when it is beneficial for *Deen*, and disunity is only frowned upon when it is detrimental to *Deen*. When unity is harmful for *Deen* and disunity is beneficial for *Deen*, then at that point, disunity shall be

sought. The people of this world have clearly understood this reality in their daily activities. Thus, in a court case, when a plaintiff and defendant raise their matter to a court for arbitration, then neither of the two is told, "Abjure your claim, because it has created disunity between the two of you and disunity is discouraged". Rather, the rule is that the person who is in contradiction of the Truth (Haqq) is told, 'Return towards the Haqq and abandon your insistence upon the view that is in conflict with the Haqq'. In fact, in some matters, if the plaintiff forgoes his claim, then the government becomes the plaintiff and defends the Haqq.

Friends! If disunity is to be condemned in general, then in a court case, the judge ought to punish both the plaintiff and the defendant, as both are perpetrators of disunity. However, neither does this ever happen nor is it logical for such an opinion to be given. Rather, everyone agrees that although both parties are perpetrators of disunity, one party is doing so to uphold the truth (Ḥaqq) and the other party is doing so to uphold falsehood (Bātil). Hence, after investigation and research, the decree should be given in favour of the one who is upon the truth (Ḥaqq) and the court is required to support him. In this scenario, all agree that disunity is not always denigrated; however, regrettably, this rule is not applied to matters of Deen. In fact, [in matters of Deen], it is said to both parties, 'Stop disuniting and create unity'.

Support should be given to the Truth (Ḥaqq)

Friends! Why is it not investigated as to whose disunity is based upon an effort to defend the truth (Ḥaqq) and whose is to support falsehood (Bātil)? Then the one who is upon the truth (Ḥaqq) may be supported and pressure should only be put on the one who is upon falsehood (Bātil). As for your commanding both of them to create unity, tell me, why should a person upon the truth (Ḥaqq) unite with someone who is upon falsehood (Bātil)? If unity was to be attained between them, then logically this could only occur in one of three situations:

- 1) The individual upon the truth (Ḥaqq) abandons the truth (Ḥaqq) and both unite upon falsehood (Bātil), i.e. the pious individual leaves his piety and becomes irreligious.
- 2) The pious individual stays firm on his piety and the irreligious individual becomes pious.
- 3) The pious individual abandons some of his piety and the irreligious individual abandons some of his irreligiousness.

Now, those with intellect can decide themselves which of these three situations correlates with sound intellect. Indeed, it is only the second situation that can be labelled as being in agreement with sound intellect; the summary of which is that the pious individual has a right of disuniting himself from the irreligious individual, but the irreligious individual does not have the right of disuniting from the pious individual, rather, he is required to unite with the pious person upon the truth (Ḥaqq).

An Example of Division

Friends! This [example] of disunity was started by Rasūlullāh Sallallahu Alayhi Wasallam in this world. This is because before his prophethood, everyone was united upon disbelief. He arrived and broke this unity [upon disbelief], such that he became the cause of separation between father and son. This disunity is described by Allah Ta'ālā with the following glad-tidings:

“Oh you who believe, if you develop Allah-consciousness (Taqwā), he will grant you the Separator and he will remove your sins”

In this verse, Allah Ta'ālā the Almighty has expressed this "*Separation*" as glad-tidings and he has made [this glad-tiding] dependent upon Allah-consciousness (Taqwa). It is for this reason that the Qur'an is labeled ***Al-Furqān*** (the Divider). We realize from this that the Qur'an does not only unite. In some cases it unites and in other cases it divides. It commands one to join those who are upon the truth (Ḥaqq) and to disunite from those who are upon the falsehood (Bātil).

Thus, it is a grave mistake that people make in this day and age, that whenever they see disunity between two groups, they consider both of them to be worthy of blame and [they say], "What kind of Muslims are you? That you differ with one another?" Both are then forced to unite which means nothing except that the pious individual should abandon his piety and adopt irreligiousness and that the individual upon the truth (Ḥaqq) abandons the

truth (Ḥaqq) and adopts falsehood (Bātil). This is blatantly wrong. Rather, the demand of sound intellect is that when there is disunity between two groups then it should first be established as to who is upon the truth (Ḥaqq) and who is upon falsehood (Bātil)? **Once it is known as to who is upon the truth (Ḥaqq), then nothing should be said to the individual who is upon the truth (Ḥaqq), rather, he should be supported (in his disunity with the individual upon falsehood) and the individual who is upon falsehood (Bātil) should be prevented from disuniting with him.** The Qur'an explicitly mentions this in one place:

“And so fight those who transgress until they return to the command of Allah”

And if you do not get the opportunity to investigate [who is upon] the Truth, then who has asked you to intervene? Sit at home! Without prior investigation, don't rebuke others! [End quote]

**[Ashraful Jawab, pg.476-478, Idarah Ta'lifat
Ashrafiyyah: Multan]**

**Translated by Madrasah Uloomish Shariyyah,
Actonville Benoni mushariyyah@gmail.com**

(End of Hadhrat Thanvi's article)

The moron deviate further stated: “*This word ‘ikhtilaaf’ is what we call difference of opinion. You will be shocked to learn that this word did not even exist in the earlier feature of Islam. There wasn't even a word like that.*”

The deviate has placed the seal of confirmation on his jahaalat. The very first to mention this word, '*Ikhtilaaf*' was none other than Rasulullah (Sallallahu alayhi wasallam) who said: "*The **Ikhtilaaf** of my Ummah is a Rahmat.*" This is such *Ikhtilaaf* which is for establishment of the Deen, not for destruction of the Deen as is the satanic call of 'unity' of these deviates.

No'mani stated in his speech: "*Let us be very very concerned about maintaining our unity and avoiding everything that brings disunity in our community.*"

In response we say: Confound that unity which is based on acceptance of fisq, fujoor, bid'ah and kufr! Such unity is *Jahannami*. It is the ploy of Iblees – the satanic plot in which Shaitaan has co-opted No'maani, Bham, Menk, Moolla, Taqi and the rest of the Ibleesi cartel termed in the Qur'aan Majeed: *Hizbush Shaitaan*. Never can there be unity with *Hizbush Shaitaan*.

He says: "*Let us love each other.*" The command of *Bughz fillaah* precludes and prohibits the type of false love propagated by the deviate.

He says: "*Let us tolerate one another's views.*" We say: NEVER! Never is it halaal to tolerate fisq, fujoor, bid'ah and kufr peddled in the name of Islam. Your teachings are the artefacts of Iblees. You have absolutely not even an iota of valid Shar'i daleel for all the haraam *khuraafaat* you and your ilk propagate. All your

arguments are devoid of Shar'i substance. It is Waajib to destroy a false unity – a unity whose objective is the destruction of Islam.

These deviates are out to emasculate and obliterate the Shariah of Muhammadur Rasulullah (Sallallahu alayhi wasallam) in the same way as the Yahood and Nasaara had obliterated the Shariats of Nabi Musaa (Alayhis salaam) and of Nabi Isaa (Alayhis salaam), leaving not a semblance of what those great Ambiya had propagated. These human devils will not succeed here to throttle the Shariah into extinction because Allah Azza Wa Jala has undertaken the Responsibility of safe-guarding His Deen: *“We have revealed the Thikr, and most surely We shall be its Protectors.” (Qur'aan)*

The whole silly talk of No'maani was the singing of a monotonous stupidity of 'unity' and 'disunity' in which he has succeeded in only exhibiting his jahaalat and dhalaal.

While everyone in the Muslim community is aware that the NNB jamiats' madrasah and bukhari khatam jalsah are fraudulent and baatil, it has now been established that even the Newcastle Darul Uloom has joined *Hizbush Shaitaan*.